

M2284
Land Sat. Aug. 11, 1973
Lunch/Evening

Lunch

MR. NYLAND: It's funny isn't it, how we cannot get along anymore without all that machinery? Of course I think about that several times: why do we really record. And as long as it has a certain advantage we'll continue to do it because your memory is usually quite short. I think that even after a meeting you don't remember anymore what has been said - I don't remember even myself. Because it goes on and on, and there is a certain thread in it, but to see exactly what I have been saying in a certain way, sometimes I don't remember; and the same will apply to everyone. So, one has to consider it as something that's important enough to make a record of. That puts the responsibility, of course, on me. It also is a very nice kind of a thing because if we make a tape and then, when I leave, I don't have to do anything anymore. I don't even have to remind you, because there is the tape to take the place of it.

I would like to talk about relationships again. We've done that before of course and you know my general attitude. And it is wonderful when you're working here together as a group, because that for me is always an indication that when there is a possibility of unity, of working towards an aim, when it is actually physically expressed, you can see it - you work together, and it comes easy. It comes easy because it is physical, and you use your eyes and your ears and all the rest of the sense organs for that. So that, you might say, is allowed as far as we, living on Earth, is concerned when we have a development of a full physical body, and the other two: emotions, or feeling and intellect - not as much developed; and educationally we are not trained to work together as a team emotionally. Sometimes intellectually we do, in discussion

groups, or in pursuit of certain aim when research is necessary, and then getting together and talk over whatever results there are obtained. Emotionally it is usually quite passive. We go to a concert or we go to an art gallery and we are impressed, and you can do that as a group. You can even try to get together and have some rock music and improvise together. But you see, to make sense emotionally, it's very difficult. At the same time it should not be difficult if the emphasis is placed on it, because the means that we have is the physical presence and the physical body being used as the language for an expression of emotion. And I think it is not so difficult if one wants to see it as a necessity, that that is still lacking. You're still a little too individual. You still don't want to work together emotionally. And the way to start - and particularly between men and women - is that you get away from these kind of distinctions, and that you have in mind an aim which is applicable to all of us as a human being. And when that becomes expressed in the form of a group, that then in a getting together - also with meetings and particularly with activities, and general affairs where all of us can become concerned, like the Land then the emphasis is not so much on the physical presence, then only to be used for another purpose. But for the purpose should become apparent, together with being physically present.

When you look at each other, when you talk, when you have a feeling for each other, when you have a mind that wants to express certain things that you ought to do together, how do you do it together when it is not only physical? In the first place I think it is the voice. The voice is really a marvelous instrument for a person to express his outer life in words, and his inner life by the tonality of words. And that that what we call a voice is simply not a physical instrument. It is a means of setting up vibration rates, which are not primarily physical. The difficulty with words is that they are transported by means of air - that is, vibration rates in the air. But emotions should

be transported by means of ethereal qualities. And when we talk about ether and we talk about light and the way by which light is transmitted, is really of a higher quality than the transmission of sound, particularly when they are in words; and if, by means of sound of certain tonalities, which are not formulated as words, which would reach much more of an ethereal quality.

Now in a word, and when you pronounce it, you can introduce certain emotional states. And then you utilize not only the air, but you use a communication, I call it, of an ethereal quality. And that kind of ether that we talk about, which is like a substance existing also like air exists, has an entirely different quality of density; so different from ordinary air that you cannot really condense it even, or you cannot put it in a kind of a compartment, or a container. It has to be expressed the way it is and it should not be tampered with. I hope you understand what I mean because it depends on what you wish to say - not that your mind has a word for it. You wish to communicate something to someone else on the basis of feeling for each other. And that is a different thing from a mind which dictates to you that you ought to be friends.

When you have a voice that can really encourage someone, you do it by means of a word, but with an intonation of something that is like a touch on a piano, which is not just pressing down the key. It is the way it is done, and, exactly the same like a pedal, when you want the sound to continue, you must know how to use a pedal and put it in action at the right time. For instance if you have a chord, the chord has to be caught at the time when it already has started, and not before it has started. So the use of a pedal is always striking a chord and then press down the pedal. You hit it, you might say, that series of vibrations, at the right time. In the beginning a vibration rate starts at a certain point which is on a horizontal line. When it starts to go up like a sinus curve, it reaches a maximum. And the distance between that point and the line - the horizontal line - we called the amplitude. Now that amplitude is of very

great importance because at the moment when it reaches its highest point, it goes down and spreads out, as it were. And it is at that point where the pedal has to be struck to give it a send-off with more force, or allowing it to have more force because of freedom.

The same thing applies to a word when you speak. You begin speaking from your mind. You bring into the voice something from your heart. You begin with air. You end up with ethereal quality. And cooperation is based on that, because that what is given ethereally will penetrate. A word will not, by itself, penetrate; although it will go into your mind, it will get stuck. Because the mind is enclosed in a container, and whatever mental process takes place belongs to that. And it very seldom goes out even as a word; it goes out when it is converted into an activity or into a feeling. But when a feeling, as ethereal quality, expressed in the word, reaches you, it goes to your heart when it is deep enough. It goes to the solar plexus when it is a little bit more superficial. But when it reaches you, it goes all over your body because that's the way we are constituted. And using the body then, as a reinforcing instrument, of that what is being said, that it is not only sticking in your brain, but that the whole personality starts to profit by it. And that, with the feeling, includes your body. Many times music of that kind can stimulate you by reaching a feeling and then be translated into an activity; and it does not go through your mind. The mind remains theoretical in order to explain why it happens, and in order to be able sometimes to repeat it. But when the sound is made of that kind, as a word, as an exchange between people, there should be always the influence of one's feeling and, as a result, since the feeling nerve nodes are over the totality of the body, the activity is reached much easier than coming via the mind.

And this is what I mean by cooperation. You have a Barn - you have the Land. You see how terrible unconscious I am. You have the Land. You have an ambition. You

have to see what is an aim. You are a group. You have to feel for the Land. You have to feel for everybody who feels for the Land. You have to dismiss arguments because they belong to your mind. You have to bring forward that what is your feeling, your real wish to want to do something. And that extends between people, and it does not stop at being a man or a woman. A man always, in nature, has to take an initiative. He is a guiding force by his nature. He is, in that sense, a positive element. And he formulates if he possibly can. But then the execution he has to leave, sometimes, to other people because he himself is not always feelingly adjusted to the possibility of a right kind of expression. When it stays in his mind, he can prattle a great deal, but he may not have any effect. But when, in his words, something is added of that kind of tonality, then it reaches a person within, I call it solar plexus, because that's the beginning. When it reaches his heart it starts to vibrate as a totality of the body. And that is what you need because then you have activity of an entirely different kind, than the activity which is dictated to you by talking about it. And I mean solely talking without warmth.

You see, it is the same with Work. We talk about Work in a certain way. Sometimes there's a theoretical explaining; sometimes just having a voice and using some words. And over all, with a meeting, there is sometimes an effect because you have listened and you want to take certain things in, and you hear the tonality sometimes much more than the words themselves. And that produces in a person a desire to see what can be done with himself. The translation takes place in you. It is not the words that make you do things. It is the feeling for yourself, aroused by the way a word is said, that then something in you starts with a wish within yourself. And the command is given from your heart. Then you start to look for the possibility of words to express

It and formulate it. And when there is enough of that kind of information available, you will know that you ought to Work. You start with that wish, and the wish should be stimulated by whatever happens to be on the outside world affecting you. And that is true in general.

Women are the tonality of words. They are the ones who should stimulate words to exist. Women understand themselves, when they can be affected in the right way - when a lot of the debris that they have at the present time, which everybody has, but which emotionally sometimes becomes a little, either too sentimental, or too, let's say, too weak in expression, or not at all defined and a little haphazard and very vague - when there is conglomeration of such kind of energy, it is necessary for women to see what is really their feeling and become emotionally involved in that wish. Then they wish to see that that what they feel is executed. Then there is a word for that and that word has to be communicated to the man. When I talk about one's heart, I talk about also what is the mind, because this process belongs to a man and a woman as a personality; and in that respect we are equal. But then, when it is a relationship, a woman expects a man to be a man. And she formulates it as well as she can. But most of it is expectation. And she does that because she is dependent on a man taking then initiative and helping her, because only then, when he is a man, she can be a real woman. That is the reason why there is that kind of necessity of a relationship. It is not that one is more than the other; both belong together but both have a very definite function to fulfill. And when it comes now to cooperating when women have ideas, formulated in some way, for certain work where they are responsible for - because you might say, it is a little bit in the line of their activity - it does not have to be limited to just sitting in the kitchen and cooking and washing dishes. It can expand in many different ways where certain things have to be done, including painting, and wall-papering and even hammering, or taking things apart, like we are doing now. But what is needed for a man is to understand that that kind

of a feeling, which is expressed, should be understood to start with; and then be acted upon within the means we have. And if it cannot be acted on, then you have to explain why not, so that the community as a whole is not broken up into two parts. This is what I really mean.

We have a trio. They are the executive branch as it were, together with all the other men which belong and all the women who also work. And there is a certain form of wishing to formulate in the right way regarding the combination of all people in a group, and as I say it has to be based on an exchange of an emotional character. And the women represent, together perhaps with some men, the legislative branch of the group. They are the House of Representatives, and among them there may be even some senators. But they become dependent on the execution which is the executive branch. That is with us the trio who, of course, delegates to whoever can help and ought to do it; but the responsibility has to be in one group - a little bit of a group that happens to be a trio. At the barn I happen to be that, because that happens to be the case. Here you don't have a pronounced personality whose authority you will trust.

You must understand that all of this is based on trust and confidence; that you must believe in that possibility as existing, and you must give a chance that it can become apparent. A woman has to be very patient with the man she cares for, because not everything is born overnight, and not everything can be expected to be the way you wish it. And neither can the man understand what he ought to do until he has had some practice for himself, particularly in relationship to a woman. And therefore this question of community, when it is made up of relationships of a variety of different kinds - relationships between man and man; relationships between woman and woman; and relationships between man and woman, or women in general and men - is really three-fold. And you have to see what perhaps, in each kind of relationship or type of

relationship, certain things are necessary for the expression of words in a certain way, and even in the kind of words to be used. And an overall wish for a group as a whole to keep on trying to be together, trying to understand each other, is a task for everyone. So that when the legislative branch has ideas, the executive branch should help in executing it. And of course, within certain limitations, as set by the reality of the wish of the group as a whole. Nixon should govern this country as representation of all America. Whatever Congress will do is dictated to Nixon, and Nixon should follow what he can do to the best of his ability in taking that responsibility, and understanding that he is responsible to all America and not just a few at the White House, and neglecting that what takes place in Congress.

We are living in this kind of an atmosphere at the present time sociologically. You can draw from that many parallels. You can see that conditions in this country have grown the way they are because they were not properly attended to. And sometimes the line of least resistance was followed, and sometimes the desire for money and power. As a little group you are facing exactly the same problem. If you want to wish together for an aim for perfecting the Land, for working together in demolishing a couple of chicken houses, putting up buildings, having activities, meeting together in order to discuss the affairs of the state, all of that should be based on the realization that you cannot follow the line of least resistance, and that you cannot allow yourself to be interested in power or even in money.

What is money in a group? It is the common denominator of exchange. It is that what is necessary for communication. In itself it has no value, like money has in itself no value. It is only a medium for an exchange. That, economically, is the function of money. But it has been misused by banks because they have considered money a commodity. And as soon as you start to deal in money, when the

supply of money is very low, the price is high. When it is necessary that money is available in abundance, there is a restriction because there is a high demand, and therefore the price goes up. In a group it is the same. Your communication with each other has no more value than to try to communicate, so that then whoever receives it - and those who speak that way have nothing else to do but hope that you will respond to that what is being said without having any vanity themselves of being able to speak so well. All conceit, self-love, vanity, everything of that kind exists in a relationship. The relationship has to become neutral. It is a relationship between one and another. The relationship has no more meaning than the communication between one and the other. And as such, as a neutralizing force, it has no other place than of being the contact between one point and another. That what a community wishes to become is to eliminate relationships on the basis of understanding, so that no words are necessary really, but that one can live, for the time being, by feelings; and ultimately can live by the non-communication existing between two points because of their proximity of fusion. It is difficult perhaps to explain that.

The relationships between members of a group are subject to a tonality expressed by an octave. And when time becomes less and less important, and when space can be conquered, the tonality as expressed by an octave becomes one point, because the octave is telescoped. The relationships disappear, and in their place there are units which are joined together in fusion, and not in confusion. Emphasis on a relationship too much creates confusion between the members of a group. And you have to learn to see this, what is needed. And again and again, I will say that what you have to be is emotional, and then all things will be added unto you. The emotional state between people is like heaven as compared to the ordinary exchanges of this Earth.

The aim for us, as a group and individually, is to become clear as a relationship

between each other, as a relationship for oneself personally, of that what takes place between the mind and the feeling. A feeling wishes to have a mind which can function. When a feeling is not sufficiently grown up, and it is not as yet sufficiently either emotional or conscientious, the mind is still like a child and is not functioning correctly. When, in the mind, there is a possibility of becoming a consciousness, that fact will create a conscience; and at the same time a conscience wishes a mind as consciousness to exist so as to have a guide. The consciousness, is light. The conscience is always the power. A mind, as consciousness, can be cold. A conscience can never be cold; always must be, in activity, warm. A mind as a cold mind can see very clearly. A conscience at first wishes to be diffused because there are too many wishes together. But in trying to become a real conscience, the different nerve nodes are joining together in one's heart, and then they are no longer dependent on a solar plexus. The solar plexus is the contact with the outside world, and it is the point of reaction. A heart becomes, in conscience, the point of activity. And then one becomes a man and a relationship between man and woman disappears because they are no longer that nature. They have become the subject of Great Nature. And in their development to become a real man, there's no further distinction between a man and a woman.

The joining of a conscience and a consciousness will produce, in a man, a will, in a group, it will give strength. It will be the combination of all men seeing each other in a common aim, and wishing to help; and of course many, many times sacrificing their own selfishness. Try to keep that in mind. You will not get anywhere when you want to continue what you believe in, solely because you happen to believe in it. Communication means you want to understand each other. You want to know what someone else is thinking about and why they feel the way they do. You

have to understand their mechanicality and their unconsciousness. But when you once understand that, you have a different basis of looking at that. It does not have to go over into sentimentality, and it does not have to end up in anger. You want the balance between the members of a group. You have to learn how to work. You have to get away from your own ideas, in joining with others, to see if they can understand you and you wish to understand them. Each person has a place. Each person in a group has to fulfill a certain function. The group as a whole has many functions to fulfill. If you have a function to fulfill, it is your place to do it. If you don't do it, someone else of the group has to do it. Whatever you do need not be done by others. Responsibility can be divided, and provide each person with an opportunity. You must work much more together; otherwise you will never be able to help each other.

Well, I wanted to say that because it's such a beautiful day. And it's so lovely to be here, and we have the physical ability of joining. Use it as a symbol for this afternoon to remind yourself. We have an aim. It is possible to make it clear. It can only be done when all of us will work together. And all I want to do is to remind you of your aim. Then when you are reminded, you set your own machinery in operation. You become the person who is making this group - no one else. The responsibility is on all of you. Maybe we talk a little bit more about it tonight but, have your sandwich, eat, and go back to work. Have a good afternoon.

Evening

MR. NYLAND: So we left the lunch with some questions, didn't we? Or rather I suggested that you should prepare - if that's the right word - for being able to ask some questions or to make some statements about your Work. And of course I hope that you have done it - at least some of you - that you found time to do that because it was important. I hope you didn't do it because I suggested it. I only help you to

think about it in a certain direction. Every once in a while, v
 and your business, you think into a variety of different direc
 the energy is spent in that way, and there is very little left
 direction in which you also should spend energy. It's diffi-
 person to know that he has an obligation of a spiritual kind, and if he only
 back for enough into his own life and to see actually what he was when he was young-
 you cannot be observant of your birth, but it would be extremely useful if you could
 be.

But, of course, what comes into this world? The body is not really of something
 else. Life is, and it comes into a body. Then the body is sufficiently full grown to
 come into this world. And then starts breathing and as I say many times it's on its
 own. But what comes in? What is life, your life? It's cheap to say it's from your
 father and mother, because then the question is: where does that come from? And
 why do we pay attention to conditions when certain life is entering into this world?
 Conception as well as birth, believing in some way, you might say, astrology. Or that
 what is really the quintessence of yourself appearing and gradually developing, and
 developing in a certain way and, as I say many times, being completely covered up
 with a variety of things that you have when you come into this world, and already
 be(ing) affected by everything around you. As Gurdjieff would say, you are being
 written on without your knowledge. And of course you find yourself at a certain age
 as a personality; and even then you have not particular knowledge about what you
 really are. It's only by further inquiry that you do find out there might be a possib-
 ility of something else coming in together with your ordinary body. And although
 we do know some things that do come, or develop gradually - like the different
 organs, your intellect and your feeling center or the solar plexus, or that what is
 sex energy - all of that seems at a certain time, to stop. Have you noticed that,

that you stop growing? Or are you fooling yourself a little bit too much that, by the acquisition of certain knowledge, you think you are growing? You are growing into this world. You are growing in adaptation. You can be a little flexible to become a certain kind of a man or a person who can do this and that in this world. But what is there when even the thought or the feeling comes up, of a possibility of something else existing, for which you also would have to work or at least be open? How much is your interest?

You see, a tremendous amount of what we call unconsciousness has to be overcome. And there are prejudices and ideas that you have for yourself what you think is right for you. And you become extremely obstinate sometimes, because you're not open. And you start to interpret certain things in accordance with your knowledge. Only sometimes you ask for help; and when you have been religiously brought up, perhaps you even pray to God. But what do you really know about such kind of help, when it has gone many times through dogmatic interpretations? And certainly this question of: who will give you that kind of knowledge, and if you do hear about it, can you trust them?

I know of one question asked by someone. He has a son - 10 years old. What will he do? And an extremely interesting question, very difficult to answer because what is really of great help in teaching? You see, one must assume that potentialities are there and in each child. And that of course already from early youth they start to imitate. They are affected by the outside world: the different people they meet - including of course father and mother - the surrounding in which they are brought up, and whatever they think that is the world for them. In the beginning perhaps a little bit selfish; gradually more communicative. And I think between the age of seven and fourteen, it is very difficult for them to adapt themselves to other conditions

outside of their own little world. From one to seven, it is just an accumulation of data which forms a person. At seven they start to think a little bit. But the world is their own and they wish everything for themselves - very little for someone else. That comes later - between fourteen and twenty-one. So ten is just in the middle of that period.

A boy has his own world and he wishes to see what he can be in that world. He has not much use for anything else as yet. Don't tell him to give things away. That he can learn later. He will go by what is the surrounding and what encourages him. He will have examples; that's absolutely necessary. Examples of certain kinds of people who are already grown up and who he can either admire, try to imitate, or who will stimulate him in his world. So that in his world he will try to become what someone else is when he is attracted to it. Don't waste too many nice, kind words. He will have to digest his own. He will have to find out what is his own. When he grows up, he will use it. But he must use it in such a way that he remembers what he has seen. And therefore, a father, particularly for a young boy is extremely important because the father happens to be there. It can be an uncle. It is an example sometimes of a teacher. As you remember Gurdjieff talking about Dean Borsch, who had an enormous influence on him, and it was not his father. His father had an influence quite definitely and at that age it is important that someone of that kind is around and for a boy he must know that his mother cannot always give him that what he really needs. But the mother can provide for that. The contact with other people is not dependent on a family. I prefer a family if it has harmony. But when that doesn't exist, it is the opposite influence on a child. (Is that it already?) (Yes.)

(Turn Cassette)

Compare the education of a child with the education of your 'I'. What kind of

surrounding would you like to give that 'I', if it is like a young child? What would you do for it? Would you expose this 'I' of yours to the influence of other people, in the form of an 'I', telling this 'I' of yours what it ought to be? Quite logically, you will want that kind of an influence to be pure and to teach your 'I' what is necessary. The same way one teaches a young child what is necessary for his growth, in his own world. In the first place, discipline: attending to that what has to be done, because at an early age there are already desires of the body. And that body does not know what is good for it, because that belongs to this Earth; and a man has to grow up to be able to understand different levels of being, not this Earth. He is only here temporarily, just for a little while. And during that time he has to learn where to live somewhere else. So that one must all the time have in mind what is needed for a little child to remember when he grows up. He has to be taught to be quiet when necessary, when it is not desirable for them to just be what they like to be. They can play, but they cannot yell all the time. They have to learn how to follow commands the best way they can, sometimes perhaps a little strict, but in any event a very definite something that is above them and tells them what to do. And of course that implies that those who tell, they have to live up in exactly the same way to their own commands. A boy particularly has to be industrious. He has to be kept busy because he wishes and it has to be made attractive to him to do something, not to just walk around and loaf, or to play - that is the beginning of that little period that he gets through with his playthings. And then in the later part - that is, from ten on up to fourteen - he has to learn what to make. He has to do certain things in accordance with his own ideas. Don't teach him how it ought to be. Leave him the way he is, to develop what he can develop, but let him, I say, work the same way as we wish an 'I' to Work, because that is the only reason, the only requirement and the necessity for further growth.

The imitation period starts by looking at things that they like and want to make. The imitation, of course, extends to those who are around him when he can approve of them. And if you fail, as an older person, he loses trust in you, and there is nothing you can do about it because words will not help you, because that what he loses is the essential quality of a person who should be an example.

But how will you teach? How will you influence him? How will you make sure that that what you are saying is also accompanied by that what you are doing? When you want to teach certain things like handicraft or ambition, or developing certain talents which may exist already at that age - like drawing - always work with them. When you want to play, play with them if you can afford the time. But not bending down to a child. You play with them as you think a play ought to be understood. Then he will imitate and wish that. Don't talk a child's language. Don't give in, in answering all the foolish questions. Tell them to be quiet at times and think, and encourage them to start reading, to find out for themselves. And then check on them what they can do or not do. If he wants to make a dog kennel, let him, but help him. Give him a saw and a hammer and a nail of a grown up man - not little playthings. They break. And it is not right for him. He has to learn to be careful. That is one thing that is added to the discipline, that he is doing certain things against his little grain. And it has to be imprinted early, because as soon as you leave him alone too long, at the age of fourteen they will want to do what they wish, and without any consideration of anyone else. And it's exactly at that period where they should start to include other people.

That is why that period is a very important one. The first, as I say, is discipline. Second is example, the third is care: care for himself, care for other things he is using. It may be care for animals, if that is an inclination. Whatever tools he uses

have to be cared for. If he is interested in plants, they have to be cared for - not simply let them go one day and forget about watering them if they need it. If they want to plant, let them do it. If they want to dig ditches, let them do it. If they want to play with big grown-up things which are too large for them, let them do it and find out that it is necessary to grow up for certain things. Always have in mind that he is not going to be a child forever. So don't talk child's language to him. Don't bend down to him, only when you want to lift him up, only when you want to present something to him. What you wish to do is to create an example so that he carefully wishes to imitate it. And that, in that case, he sees that he has to accomplish it. That is very important that he finishes what he sets out to do. It is something that is not taught, because it is assumed that if just the beginning of a little bit of something will start, that it will be all right if he leaves it. Don't allow him. Care also means regarding their tools, naturally, whatever the tools (are), it applies to those the same way.

Teach them by example how clean certain things ought to be. When there is a little closet or a cabinet that they have, or their bed, or their room, teach them to clean it. Teach them cleanliness about their body. Don't allow them to get away with things simply because he happened to be this and that and so forth. Don't take such excuses. Take your time. What is needed is time on the part of those who are around a child. It doesn't matter if it's father or mother, or a teacher, or a good uncle, or friends. Don't make an exception. A family has a value I said, only when it is a harmonious family. If that isn't there, a family is deleterious.

And so what is necessary now, as far as creating conditions for the child, what is now necessary for oneself: persistence, kindness and patience, simplicity in what you tell, not overloading information. Always give an answer, but always leave a little bit to be asked. And therefore education of your own children is very time-consuming. It has to be done at times when you really feel like it and it has to be

done when you don't feel like it. But you have to be around them. Again, I say, it applies in a house, in a home, it applies at school, it applies when they are playing with other children. At this age be extremely careful about the influence of other children. They are not under your command. You do not know what they present, and their influence on young children, when they are extremely impressionable, is very, very - how will I say, you have to be extremely careful about it. It is very tender. It is something that you have to consider. And it is something you consider when you send them to school, because what will they learn, and will they then find in a house, which is their home, a balance for themselves?

But you see what I mean. What does one encourage in a child? A wish to live; something that is desirable for them to take care of things, to present them gradually with a little bit of an aim: first within their own world; and then if you have the time, tell them about things which they haven't as yet seen and encourage their imagination. The fantasy of a little child, boy or girl, is of tremendous value afterwards. And this is the age where you should try to tell them stories about this or that, almost unimaginable things, it doesn't matter. Fairy tales if you wish, conditions of this Earth, simplified - not bending down and making too many characters that are idiotic. A child is not served by that. They are served by that what is in miniature - not characteristics of certain things that are, I say, deleterious. They have to learn how to act in accordance with that what is being told. When you wish to read to a child, you cannot see them, and you're so absorbed by what you read. When you want to teach a child with stories, you have to tell them. You have to look at their face. You have to see at what time you have to be quiet, where there is a pause. You have to see if anything penetrates and you have to be careful that you don't over-talk. And leave enough room for silence so that there is eagerness in their eyes, that they start to visualize what you are talking about, so that afterwards they can tell you

That is a question that came up at the end when I left at lunch: could I say something about it? Of course one can say something about it. One can say something about almost anything. All the time, when one wishes to work on oneself, a variety of different interpretations and impressions you will receive about yourself. You will start to learn to know you, to find out what you are really - what motivations you have, what traits you have of your own character, what are idiosyncrasies, what are already habitual ways of behavior, what is it that you want to find out if you say, I'm searching for the truth about myself. And then asking again and again, why should I be interested in such things? Why the truth? Why do I want to have any kind of objective knowledge? And then you see when these questions (are) asked, you're past twenty-one, then you begin to think. In that next period between twenty-one and twenty-eight, that is the time for you, for development. Fourteen to twenty-one you learn about the world around you; you learn that there are relationships and that somehow or other you have to find a place in the world. Because of that, you have to study; because of that, your father and mother also have to work. They're not always home. You start to understand things a little bit. But between twenty-one and twenty-eight, it becomes again your world but this time in a development which you can foresee, because then you form your aims. You wish to become what you can be, in the right sense of the word, because, at such ages, your conscience will start to develop.

You will have to use your conscience in two different ways in the beginning. The first kind of conscience is for your ordinary life on Earth. You have to become conscientious about it. Religion and ethics, well-meaning words, essays from Emerson, people who know a little bit about this and that, who have written books, who get indications, who know about remarkable men and write about them and give examples,

I would say, almost galore of that what a man could be and what he is doing in life, what he has done, for which he was admired and respected. So that gradually, in that particular period, particularly when your 'I' wishes to develop, that the 'I' has something to judge about when it comes to see you. And although in the beginning this 'I' has to accept that what you are, there is a period in which then the 'I', being more full-grown, is willing to tell you what ought to be done. And that kind of openness has to be kept all throughout the education of the child until he is a man: The openness and a wish to be taught, not to become prejudiced, to fight against that kind of obstinacy of not allowing anyone to enter into your world. So that at twenty-one, you are open and the world is open, and you see yourself developing; and you see then that there are certain things that you have to do and that you become interested. The twenty-one to twenty-eight period is good for Man Number Four. That's when he starts to think about what of this and that and why; and he asks questions with a wish to have them answered, and he's entitled to an answer. And this time the answer has to be more than what he is asking for.

It's quite different from the age between seven and fourteen. This time he must have such ambition that he cannot be filled. And you keep on filling him with much more than he needs because he cannot digest it all; and at the same time his thirst is almost unquenchable. And for that reason you have to overfeed such people, such young people, such beautiful people, because they have the whole world ahead of them. But this time there is a function to fulfill, and the conscience makes them realize that that function is important, because you see it is not then anymore the phenomenal world. Together with phenomena there is that what is behind it in the form of noumena. And the opening up of the noumena as a world is an equivalent to the opening up of a spiritual existence. At such an age a person is quite willing to hear about the spiritual

world, quite willing to hear about God, quite willing to investigate what God is in man. What is there in a man that motivates him? What is there in a man that wishes to grow out - and then comparing it with those, let's say, examples that he can read about. It will create within him, at that period, an aspiration for his life. That aspiration period - it has to be kindled many times. It is liable to go out because there are so many other things that also will require attention. But at the same time it's necessary for a further balance for himself, to grow out into two different directions, and to learn how to divide his time and his energy and his interest between these two things: the conscience for his ordinary life, and the relationship with people, based on what he has learned during his early youth; and the second, his conscience regarding a responsibility which he assumes to be, even if he can not define it definitely, he has to be encouraged that there is a responsibility which gradually will become known to him, and that involves his life, and the way he then starts to treat his life.

You see it's at that time when the physical body is finished in growing, and then that what is still potential should receive food. And for a little while, the feeling center continues because one develops one's talents particularly for art, so they are fed. Intellectually, there is a grave danger that one becomes conceited. That has to be warned for at that age. And I think that an 'I', developing during that time and seeing then that this 'I' has a very definite aim in wanting to become a guide for a man, always must include that what is, and the acceptance of that what is regardless of any kind of ethical value, or any kind of prejudicial statements from the outside world, or any kind of opinion that anyone has about a young person growing up and telling him or her what they should do. That what is in need of development is a

building up within oneself of solidity on which they themselves can judge what is right. And this solidity must include non-selfish attitude.

It's absolutely necessary during this period to become unselfish, even if your world depends on your identification with it and your wish to grow up, and to which you are entitled, you have to develop this other quality of a conscience. That quality is centered in your heart and it becomes apparent in a conscience regarding God. That is absolutely necessary then to settle the question of one's religion, because you may not have to choose between a dogma and a doctrine, or between becoming a Presbyterian or Lutheran or Jewish or Roman Catholic. That has nothing to do with it. What is necessary is to see that I as a man, have to behave like a man, and that my conduct is at stake, that I realize that I should behave like a man who grows up and has certain characteristics belonging to his character. The first one is honesty, reliability, that one can count on him. It links up with a friend - to be a friend in any kind of a condition. The third links up with a wish to understand what other people are and why they are that way. That is why I say an 'I' is extremely important at this time, because it gives a person a chance to see that not only he himself is mechanical, but everybody else is. And because of that kind of a knowledge he will become understanding; that is, he will be careful about a judgement or a criticism; and it will be possible for him to live with others and to see what they can contribute to him, and reversely, what he is wishing to give to the others. It is a period when a person is sexually able to share. All things before that period of twenty-one, all kind of sexual attempts, are really quite sinful. And I must tell you that, because in this day and age, it is not understood at all, and you forget the necessity of that kind of discipline; because you lose yourself in it, not only that you use a lot of energy - that is not so important. But you forget that you have to follow certain disciplines

regarding yourself and particularly regarding this question of sex.

It's very important to understand it and to learn it. And also those who have the message for themselves, the responsibility of helping such people to overbridge the period between fourteen and twentyone. And to make them so that they can see what is what and actually what is involved in it. Someday I will talk more and more about sex and in detail. I just want to tell you that the age of twenty-one to twenty-eight is extremely important. It does not mean you have to get married. It does not mean that you cannot have sex at that time, but it has to be understood what for. Because sex is not for joy only or for fun.

You see, sex is an energy and at that kind of an age such energy is quite abundant. And there is a necessity for ordinary life to develop five sense organs, which is right because that belongs as a development of the three centers. That belongs to the Obliginian strivings as one, two and three. But what is four and five? That is the development of two other centers besides the five we are familiar with. Those two centers are attributes and belong to the development of a spiritual body, as divided into an emotional, Kesdjanian body and a body of a Soul. Such bodies are only in principle and in embryo in a man. We talk about Soul as if it already exists. It is of very little use to one, when it cannot be touched or when it cannot be handled or when it cannot be used for the purposes of living on Earth. What we talk about is a Soul existing in heaven, and that Soul does not come down unless we wish to make it now. And our whole idea of Work on oneself is exactly that that what is still potential and is in a very small way only indicative of what it might become, that that should, during that period, start to be developed into a full-grownness, together with Kesdjan, using Kesdjan as a means for indicating the direction which a Soul should take. For that, energy is necessary. That energy comes from sex; that is

Helkdonis and Abrustdonis. The first one goes for the emotional body; the second one is used for the Soul body. There is abundance of energy of that within a physical center. There is necessary a certain maintenance of the physical center as a body for that whatever are the needs. Also, sex energy can be used for that at this period. But when that has been fulfilled, the first requirement is: what do I do about my spiritual existence? By that I mean again the formation of those two bodies which are required for a man to become a conscious and conscientious man - a man who is harmonious, a man who is still a man. And here we have to understand what is the purpose of Gurdjieff in saying that. He is not leading up to angels or to people who become just spiritual entities; or an admiration and a love for God only; or to be able to sing on a little harp. It is not to go to heaven. It is a question of making conditions on Earth that they become resembling the possibility of heaven, so that in the growth for a man to become a conscientious and conscious man, he prepares himself for the ability not to have a shock when he dies. That he will be able to go from one world - this phenomenal world - into a noumenal world which is spiritual and which then can be understood. And that then, for himself, he will know already from the beginning of the entry into that spiritual existence of what is required of him to do further for the benefit of his own Soul.

It is that time that the Soul really starts to travel. There are beginnings sometimes possible on this Earth; and there are persons who are fortunate, and perhaps not always so fortunate, to be able to have that as an ability or a dexterity. But you see, normally, and as an average, we don't consider such things. Only, it will become exceptional for those who develop. And for a person between twenty-one and twenty-eight, his world is going to be made at that time. Because afterwards, it will be a constant application of either one or the other - that is, the development of his life on Earth, and the development in preparation for a spiritual existence after he dies from this Earth - after his physical body has to end its own so-called life on this Earth.

What happens for a man after he is twenty-eight, thirty-five, forty-two, forty-nine? I've talked about that before until the seven times seven times have been reached. Then the forty-nine is a different affair. Then his life changes. Then he has an entirely different viewpoint of that what he ought to become. And he becomes a man of the world in the real sense of the word - belonging to this world and having a task to fulfill, particularly after that age, of what is the striving - Number Four and Number Five - for which he has then the attributes. Because the assumption is that he continues to Work on himself; and that during the period between twenty-eight and forty-nine, he develops such abilities, so that then they will help him in discharging the responsibilities inherent for Man Number Four - the Obligation striving Number Four and for Five. I mentioned them yesterday I think: the relation towards God; the relation towards himself; the knowledge of what he is, to make all knowledge into understanding; to see that that what he is doing has a manifold purpose - not only one for himself, not only for an existence of his own life, but gradually including responsibilities for others. At such a time, a father can be a very good father because he will know how to be a friend.

At that period, a man develops his Keshjarian body in practice. He puts it to work. He loves then people like he loves his own life. He wishes to share, in that what is needed apparently, with a deeper insight that he has reached. Because, you see, the period when he becomes aspiring towards an aim, in the period between twenty-one and twenty-eight, it surely changes into inspiration. It changes, I said, into a solidity for himself. It changes into the ability of that what is solid within him - what is really his essence - and gradually beginning to become an essential quality of his essence. That then he will know what he should do by doing from inside

out, with all the knowledge he has gathered, and all the understanding which has been converted. To be then as a man, within himself, wishing to become a man in the outside world, not forgetting that the 'I' should remain in existence; that his conscience will constantly guide him and develop in the sense of his spiritual understanding. And that that what is his consciousness will be able to weigh all the thoughts, all statements, all abstract knowledge in the proper scale of attending to that what is needed and what is not as yet needed, and what perhaps later on may be needed. At that time, he creates for himself his own theater. The different thoughts and feelings have a place in man's life, and he creates a theater that is a little bit of a podium where he plays his role - whatever his role may be. It may be a little bit more multi-form - several roles at the same time; maybe it's just one because he has an aim for himself. But he plays that role, and the thoughts and the feelings help him because they become for him little bits of examples of how roles can be played. And that is why he wishes for himself, as a man, a little experimental stage.

On that little stage, he performs with the thoughts and the feelings he has. On that stage he talks to himself. It is a monologue; there is no audience. He only performs because he has thoughts and feelings which must appear, and which have to be let out. He has to give expression to everything that he experiences himself - including emotions, including negativity, including that what is positive in him, both in his feelings as well as in his thoughts. He has to express it in order to see himself. He can afford it because he's young. There is more than enough energy. And don't ever suppress your negative emotions. You just let them go. They won't do very much damage. If they do, you go to the desert and express them there. But in the

ordinary conditions, people may not like you, but at least you won't explode. If you keep them in yourself, you're stupid. Where will that energy go? It is there.

I'm sorry, I want to talk some more, really. I want to tell you what to do with such energy. I can tell you tomorrow, because when you Work, there is room for that energy to be used - particularly negative energy. And that is what one has to learn - how to wake up at that time. That energy goes through the ordinary body up to the top of SI-DO, goes horizontally to that where Keadjan starts, or is already half-way. There are many ways by which it can reach it. And then that energy is used for the formation of SOL-LA-SI. We will talk more.

But you understand now what education means? It is the education of yourself, and it is your life we have talked about.

So, Good-night. I'll see you tomorrow. Maybe a little talk here and there with different people. We'll see what we can do.

Good-night, everybody.

END TAPE

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